

Sunday March 8th 2015
From Here To Eternity
Part Eighteen

1). Nu 35:31 *'Moreover you shall take no ransom for the life of a murderer who is guilty of death, but he shall surely be put to death. 32 'And you shall take no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the priest.*

a). We had seen last week the enormous significance of the detail provided in Numbers Chapter 35 concerning the cities of refuge and the death of the high priest with respect to that which this detail portends for Israel yet future in the antitype of these events.

b). We will remember that for the one who kills another unintentionally there was a place of safety, the city of refuge, to which the unintentional killer could go, and if it was confirmed that the killer had indeed committed unintentional manslaughter he could remain safely in the city of refuge without fear of retribution from the avenger of blood.

c). Upon the death of the high priest a ransom, literally an atonement, could be given on behalf of the unintentional killer – an atonement that would pay the price for the blood he had shed – that would allow this debt to be paid, thereby allowing the unintentional killer to return to the land of his possession, that which was his inheritance, without further claim upon him.

d). All this of course seen in Numbers Chapter 35 dealt with individuals within the land of Israel, but the antitype deals with the Jewish nation as a whole – now with regards to the nation of Israel and the antitype let's remember 2 things – firstly that which we see in – Ex 12:3 *"Speak to all the congregation of Israel, saying: 'On the tenth day of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. 4 'And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb. 5 'Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. 6 'Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.*

The Passover lambs were provided for Israel to bring about their deliverance from Egypt through a substitutional death – an event which also placed them in the nation’s rightful place as God’s firstborn son and Israel is the only nation on the face of the earth to whom this privilege has ever been given.

e). And the Passover lambs slain every year from this time onwards all pointed to the slaying of THE Passover Lamb, the sinless sacrifice –
Joh 1:29 ¶ *The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"*

f). And then secondly with respect to the fulfillment of that pictured through the killing of the Passover lambs, Israel’s killing of Christ, we see this recorded in - Ac 3:13 *"The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. 14 "But you denied the Holy One and the Just, and asked for a murderer to be granted to you, 15 "and killed the Prince of life,*

So then, Israel is guilty of the death of their Messiah as the verses here make very clear for us.

g). However, although Christ is described as a Lamb being led to slaughter He was not a literal lamb, but the man Christ Jesus, and dying as a man, Israel as a consequence is guilty of His blood.

h). Hence the enormity of Christ’s words at Calvary within the context of Numbers Chapter 35 - Lu 23:34 *Then Jesus said, "Father, forgive them, for they do not know what they do."*

Confirmed by Peter just 2 verses on from those we have just looked at –
Ac 3:17 *"Yet now, brethren, I know that you did it in ignorance, as did also your rulers.*

i). Israel then, guilty of manslaughter in ignorance and not premeditated murder, has an atonement that can be made for her and can return to the land of her inheritance following that pictured through the death of the high priest – And it would be good for us to keep in mind here that the literal death of the high priest in Israel is a picture, it shows us something. To take this picture into the antitype we must realize that there is not a literal death, but a figurative death. The very same idea that we have seen before with Abraham and Isaac - Heb 11:17 *By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, 18 of whom it was said, "In Isaac your seed shall be called," 19 concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.*

What is pictured then in the idea of the death of the high priest is not a literal death, but a change in the priesthood – one type of priesthood finishes for all time [it dies] and a completely different type of Priesthood comes in its place and this is what happens when Christ finishes His High Priestly ministry in the heavenly Tabernacle and returns to the earth as King/Priest according to the order of Melchizedek - Heb 5:10 ¶ *called by God as High Priest "according to the order of Melchizedek,"*

j). But in order to minister to Israel as 'High Priest according to the order of Melchizedek' the law of Moses that set in place the Priesthood from the lineage of Levi must be replaced with a new covenant allowing this new order of Priesthood to be realized - Heb 7:20 *And inasmuch as He was not made priest without an oath 21 (for they have become priests without an oath, but He with an oath by Him who said to Him: "The LORD has sworn And will not relent, 'You are a priest forever According to the order of Melchizedek'"), 22 by so much more Jesus has become a surety of a better covenant.*

And Christ Himself through the shedding of the blood of God on the cross - Mt 26:28 *"For this is My blood of the new covenant, which is shed for many for the remission of sins.*

Has become 'a surety' of that new and 'better covenant' – Christ Himself in the shedding of His blood has guaranteed not only the certainty of a 'new covenant' but also the certainty that the new covenant will be exponentially superior to the old.

k). The establishment of this 'better covenant' is referenced by the prophet Jeremiah - Jer 31:31 *"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah- 32 "not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. 33 "But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. 34 "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."*

Now this covenant can only be set in place following the re-gathering of the Israel from the Gentile nations amongst whom Israel will have been scattered during the Tribulation because to follow the type we see the Old Covenant

made with Israel at Sinai coming into effect only after Israel had been delivered from Egypt as seen in Exodus.

l). And so it will be beyond Israel's re-gathering, pictured in the feast of trumpets, but before the fulfillment of the feast of Atonement – which will also fulfill the ransom for Israel as the unintentional killer - that the New Covenant will be established.

m). We will then try to follow this through in the sequencing of events as we find them pictured in the fulfillment of the first 6 of the 7 feasts given to Israel in the 75 day period following the close of the Tribulation, leading us into the Millennial Kingdom.

2). And so, keeping all this in mind, it will then be in the presence of the One whom the nation pierced, in conjunction with and immediately following the Passover, that Israel will acknowledge her sin of unbelief and disobedience which resulted in the 'unintentional' death of her Messiah and put this combined sin out of their House in the antitype of the Feast of Unleavened Bread fulfilling that seen in - *Ge 44:16 Then Judah said, "What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your servants;*

This will bring Unleavened Bread to completion, but although this feast will now be fulfilled the sin which Israel will have put out of their house will still have to be atoned for later.

3). Following Unleavened Bread we then come to the Feast of Firstfruits, which is a feast picturing resurrection – our Lord was raised from the dead on this feast day – and at the fulfillment of this feast all the OT saints will be resurrected in like manner. This resurrection began and was also prophetically pictured in the resurrection of some OT saints following the Lord being raised from the dead on the 3rd Day following His crucifixion as we see recorded in – *Mt 27:52 and the graves were opened; and many bodies of the saints who had fallen asleep were raised; 53 and coming out of the graves after His resurrection, they went into the holy city and appeared to many.*

a). Through this event we can learn some significant detail surrounding the future resurrection of OT saints.

b). The first thing we can see is so obvious we can easily miss it – it was from the graves, the very places that these saints had been buried, that their bodies, their natural bodies were raised – to say this same thing another way, these OT saints were raised from the dead in bodies of flesh and blood and

bone, out of the graves in which they had been buried and they remained in that location, in Jerusalem - there is no appearance before Christ in Judgment immediately following their resurrection and no more is said about them.

c). We will no doubt notice at once how this is completely different from the experience which awaits resurrected Christians.

d). So what can we learn from this with regards to the resurrection of all the OT saints in fulfillment of First Fruits?

e). Simply this – they will all be resurrected in bodies of flesh and bone and blood and they will all be resurrected from the very place where they were buried and where they are resurrected will, for the time being, be the place that they will remain.

f). If we think for a moment not only about all those who died in the land of Canaan, but also those who died during the Assyrian and Babylonian captivities – where will their graves be? Well throughout the geographical area encompassed by the old Assyrian and Babylonian empires – today's Iran, Iraq, Syria and parts of Turkey; in effect then, out amongst the Gentile nations, possibly in what today would be the middle of nowhere.

g). And at the literal, physical location of their resurrection, wherever that will be, wherever an OT Jew had died and been buried, they will wait for the re-gathering of all Jews – those resurrected and those alive at the end of the Tribulation.

h). And this is exactly what we see presented in the type recorded in – Ex 13:19 *And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, "God will surely visit you, and you shall carry up my bones from here with you."*

Here in the type the children of Israel picture for us those Jews alive at the end of the Tribulation and as they leave Egypt under Moses, picturing the re-gathering of Israel under Christ, they take the bones of Joseph with them – the bones of Joseph being a picture of those OT Jews who have died. And so we see both the living and the dead [those now resurrected] returning together to the land covenanted to Abraham, Isaac and Jacob.

i). Then if we are interested in this kind of detail let's just look at this for a moment - Jos 24:32 *The bones of Joseph, which the children of Israel had brought up out of Egypt, they buried at Shechem,*

Joseph was buried at Shechem and it will be at Shechem from the very plot in which he was buried that he will be resurrected in a body of flesh and bone and blood, and from Shechem that he will be re-gathered with the rest of Israel at the fulfillment of the Feast of Trumpets.

j). And there are of course many times in the scriptures when we are told of the death and burial of the OT patriarchs and their families if anyone has an interest to look to see where their resurrection will take place.

k). And again as we think of the timing for the fulfillment of the first 6 feasts it might be helpful to remember that they can all be fulfilled in rapid succession – the timing and duration of the feasts as given in Leviticus were for the purpose of teaching Israel spiritual truth concerning the nation's future. The fulfillment of these feasts following the end of the Tribulation does not require adherence to the detail of keeping the literal feast. As far as I know there is no scriptural evidence to give us the exact timing for the fulfillment of each feast – all we can know for sure, and this is probably sufficient for all we need to know, is that the first 6 feasts are fulfilled during the 75 days following the end of the Tribulation and the 7th is fulfilled in the Millennial Kingdom. We must try to be satisfied with that.

l). Then in connection with the resurrection of the OT saints we find this recorded at the end of Daniel Chapter 12, following the verses which give us the 75 days, a verse concerning Daniel himself - Da 12:13 *"But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days."*

That which we have seen with respect to the resurrection of Joseph and all the other resurrected OT saints must also be true for Daniel.

m). What we see recorded in our verse from Chapter 12 with regards to Daniel shows the connection between the resurrection of the OT saints and receiving the inheritance 'at the end of the [75] days'.

n). We should also keep in mind that the resurrection of all OT saints will also have to include those who have not exercised faithfulness as Daniel did and would have to include the entire generation who rejected the Lord at His first advent along with the first generation to come out of Egypt as well as characters such as Ahab and Judas – to name but a few.

o). And needless to say judgment for these resurrected saints with respect to their inheritance in the Kingdom must take place. That which we see recorded in Matthew Chapter 12 must come to pass – Mt 12:32 *"Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come."*

And just as we saw with respect to our own Judgment at the Judgment Seat the Judgment of the OT saints will not be in order to determine their faithfulness or lack thereof, that has already determined by their actions while

they were alive, rather this Judgment will be with a view to each resurrected OT saint receiving their just recompense of reward. It is to receive exactly what they deserve with respect to receiving a position within or being denied a position within Christ's Millennial Kingdom.

p). I had begun to wonder if the judgment of these OT saints happened immediately upon their resurrection and apart from the rest of Israel but from that which we have seen from the types today this is clearly not the case.

q). The conclusion of this matter will come as we continue to work our way through the fulfillment of the feasts – so, here, for now, we shall leave the feast of First Fruits.

4). The next feast, following that of First Fruits, is Pentecost – And on the Day of Pentecost following the Lord's resurrection the prophecy given in Joel Chapter 2 began to be fulfilled but was not completed because the nation did not follow that which Peter told them to do in - Ac 2:38 *Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.*

a). Just as there was only a partial fulfillment of the resurrection of OT saints following the Lord's resurrection so there would only be a partial fulfillment of Joel's prophecy – Neither of these can be completed apart from Israel having repented and having been baptized in the name of Jesus Christ and as we have clearly seen, this does not happen until the close of the Tribulation, some 2000 years beyond Peter's words recorded in Acts Chapter 2.

b). But Joel's prophecy will be fulfilled in its entirety in that future day when Israel, their blindness removed, will have experienced the fulfillment of Passover, Unleavened Bread and Firstfruits - Joe 2:25 *"So I will restore to you the years that the swarming locust has eaten, The crawling locust, The consuming locust, And the chewing locust, My great army which I sent among you. 26 You shall eat in plenty and be satisfied, And praise the name of the LORD your God, Who has dealt wondrously with you; And My people shall never be put to shame. 27 Then you shall know that I am in the midst of Israel: I am the LORD your God And there is no other. My people shall never be put to shame. 28 ¶ "And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. 29 And also on My menservants and on My maidservants I will pour out My Spirit in those days.*

c). Because of the order of the feasts we will know that Joel's prophecy is fulfilled while Israel and the resurrected OT saints are still scattered throughout the Gentile world.

d). The Feast of Pentecost, as it appears in the NT, is called the Feast of Weeks in the OT – both of these names have to do with counting a specific period of time – and this is how we find the Feast described in - De 16:8 *"Six days you shall eat unleavened bread, and on the seventh day there shall be a sacred assembly to the LORD your God. You shall do no work on it. 9 "You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain. 10 "Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you. 11 "You shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your gates, the stranger and the fatherless and the widow who are among you, at the place where the LORD your God chooses to make His name abide.*

It is a Feast then associated with the firstfruits of the wheat harvest and a feast associated with the ingathering of that harvest and as we see from Deuteronomy, it is a feast when Israel is to receive God's blessing.

e). The symbolism found here will hopefully begin to be obvious for us as we remember Israel at the end of the Tribulation passing from death to life and the resurrection of the OT saints, the sickle put to the grain – the nation then appearing as a freewill offering before the Lord, blessed through the pouring out of His Spirit.

f). And no doubt we have noted the similarity between Deuteronomy 16:11 and Joel 2:28-29.

g). In Jewish tradition the Feast of Pentecost, the Feast of Weeks, celebrates the anniversary of the giving of the law at Sinai – I don't think we can make this connection through the scriptures, but it is interesting that even to the blinded Jewish mind, there is an association with this feast and the giving of a covenant – something of course in that future day which will take place not long after this feast has been fulfilled.

5). Following Israel's national repentance, the resurrection of OT saints and the fulfillment of Joel's prophecy at the fulfillment of Pentecost we then come to the 5th feast, that of the Feast of Trumpets when Israel, both those alive at the end of the Tribulation and all the resurrected OT saints will be re-gathered from the Gentile nations where they had been scattered.

a). Now, with a view to this re-gathering of Israel let's look at a detail given to us concerning Christ's return to the earth in response to Israel's cry as seen in - Re 19:11 ¶ *Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.....14 And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.*

Here in these verses we see Christ accompanied by 'the armies in heaven', which we know to be angels – and it is these angels who have returned to the earth with Christ who will now be responsible for bringing the repentant Jewish nation along with the resurrected OT saints out from amongst the Gentile world.

b). We can see this angelic activity described for us in – Mt 24:29 *"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. 30 "Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. 31 **"And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.***

c). This very same event is found in prophecy in - Jer 16:14 ¶ *"Therefore behold, the days are coming," says the LORD, "that it shall no more be said, 'The LORD lives who brought up the children of Israel from the land of Egypt,' 15 "but, 'The LORD lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them.' For I will bring them back into their land which I gave to their fathers. 16 "Behold, I will send for many fishermen," says the LORD, "and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks.*

d). And the enormity and significance of this re-gathering can be seen in that recorded in v14-15 – and in v16 we will find the idea that no Jew will be overlooked, no Jew will remain outside of the re-gathered nation, no matter how obscure their hiding place or how remote the site of their resurrection.

e). This is something that the Lord had promised the nation, a promise recorded by the hand of Moses in - De 30:3 *"that the LORD your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you. 4 "If any of you are driven out to the farthest parts under heaven, from there the LORD your God*

will gather you, and from there He will bring you. 5 "Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers.

f). How is this unprecedented re-gathering of Israel to be accomplished? Well clearly through angelic activity on behalf of the Lord, but as to the logistics of how this will happen, that we can do no more than speculate about – we will just have to wait and see.

g). If the Lord is willing we will continue with this next time.